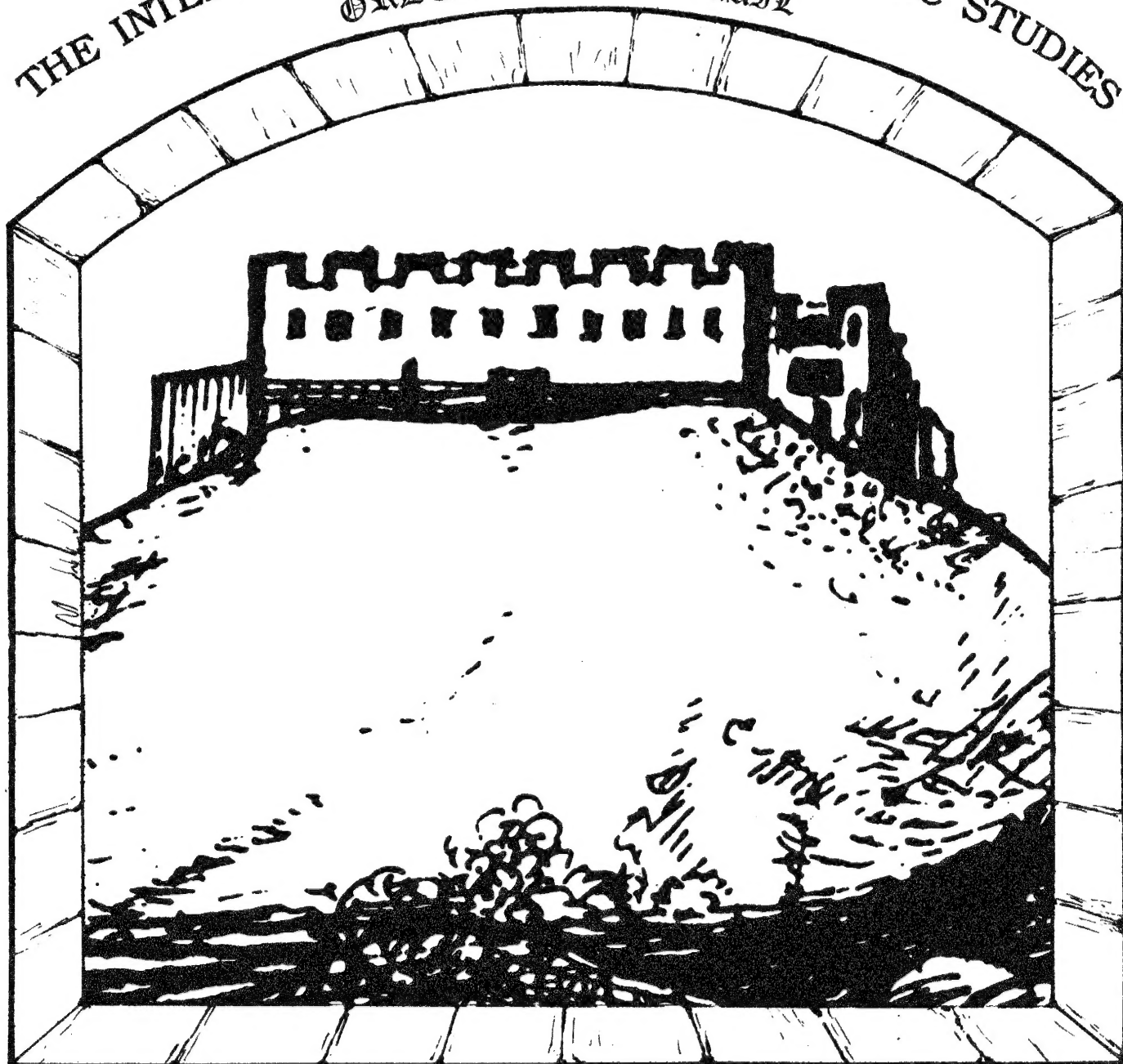


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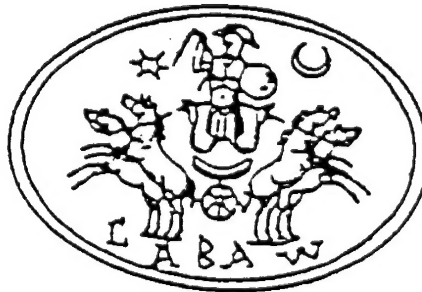
MASTERS AND  
PUPILS

Three Essays on the  
Teacher-Pupil Relationship

- by -

RICHARD, DUC DE PALATINE

Edited by  
Christopher D. Riggin



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## EDITOR'S FOREWORD

"When the pupil is ready, the Master appears."

Most esoteric students are familiar with that statement. Since the end of the 19th Century, when Helena Blavatsky revealed the existence and identity of a number of 'Cosmic Masters' to a wide cross-section of the public, many aspirants have endeavoured to establish contact with one or another of them in the hope of being accepted as one of his personal pupils. A great number of books have been written by people claiming to have had mysterious encounters with these Masters, many of which owe more to the fertile imagination of their authors than to any basis in fact. In spite of this, the subject is one worthy of serious consideration, and to those who wish to obtain some reliable information we recommend a careful study of the three excellent essays in this book by Richard, Duc de Palatine.

AUTHOR'S  
IMAGINATION

Strict conditions are imposed upon the student, and there are certain qualifications which he must develop in order to become accepted as a pupil of a Master or an Agent of The Empire of Light. An outline of these conditions and qualifications are given in the first essay, which is entitled "The Masters and The Disciplina."

The second essay, "Our Divine Destiny," reveals the circumstances in which the initial contact is likely to be made between the pupil and the Agent, and the kind of relationship which will subsequently develop. Here the reader is told how the Agent will observe and direct the pupil's progress, and what the pupil may in turn expect to observe in the Agent.

The ultimate aim of every pupil is, of course, to become a Master in his own right. The final essay, "Masters and Pupils," focusses on the series of Initiations through which the pupil may expect to pass on his journey to Spiritual Mastership. The author also discusses and dispels some of the erroneous ideas which

many students hold about the Masters, and concludes by delivering the reader an ultimatum!

Richard used to claim that of all the qualifications needed by the pupil, the most important was his willingness to open himself up to be guided and helped by the Master-Adepts and thereby become an efficient instrument for the advancement of humanity. It is through self-abnegation that the pupil allows the Master to give help where appropriate and speed up the individual's development. The Masters must use human instruments for the advancement of their work, and will always do so when such an instrument shows himself willing to be used.

In every century The Disciplina Arcani has expressed itself in different ways according to the prevailing social conditions of the times. Behind every such expression has stood one of the Adepts who accepted the responsibility for its advancement and fulfilment. According to Richard, The Ekklesia Spiritualis has been ruled for the past three hundred years by the Adept known as The Comte de Saint Germain. The history of the evolution of a number of Masonic and Mystical Orders is replete with definite and historical references to this Adept and his connection with the Ekklesia. He is known to have used many aliases to conceal his identity, but he is known to be the most famous Adept who ever moved across the pages of European history. In his famous work, 'The Most Holy Trinosophia,' he revealed all the stages of The Arcane Discipline in detail. If this work were placed alongside the teachings of the present-day Disciplina Arcani one would find no difference.

(The Disciplina Arcani is the inner section of The Sanctuary of The Gnosis wherein are presented to suitable pupils the deeper teachings of the Sacred Mysteries. Further information is available on request from The Sanctuary).

Many centuries ago, the great Indian teachers of Advaita Vedanta (the eastern

equivalent of The Gnosis) taught that the serious student of The Mysteries who aspired to self-knowledge or God-realisation needed to develop four instruments of spiritual knowledge known as the sadhanachatushtaya. The first of these is viveka (discrimination). He must be able to separate the permanent from the impermanent; the real from the unreal. He should act in a manner reflecting his realisation that his body, emotions, mind, desires, fears and ambitions belong to the phenomenal realm. He should perceive that beyond the changing is the unchanging, and that the Self within is identical with the Absolute, which alone is the permanent substance. Secondly, the pupil's life should exemplify vairagya (renunciation). He should know that all pleasures, because they are products of action, are transient, and that many worldly pleasures destroy character, compounding one's ignorance, impurity and suffering. He should be non-attached to everything of a temporal nature. Thirdly, the pupil should have the shatsampati (the 'six treasures'). These are shama (calmness): the inner poise which comes with continuous contemplation of the Supreme Reality; dama (self-control): the restraint of the lower nature from every activity except the pursuit of the real; uparati (self-settledness): the mental ability to restrain the lower nature, temporarily governed by shama and dama, from again pursuing the unreal; titiksha (forbearance): the ability to endure, with detachment, everything arising from any of the pairs of opposites, such as heat and cold or pleasure and pain; samadhana (perfect consecration): the steady centering of awareness on the nature of the Absolute as interpreted by the scriptures and one's teacher; and shraddha (faith): the affirmative and intuitive attitude of heart and mind which enables the pupil to respond to and to accept scriptural truth as his teacher expounds it. Fourthly, the pupil should have mumukshutvam, the intense longing for spiritual liberation. When the foregoing three qualifications have been fulfilled, then the fourth may be achieved, and having it the pupil may be said to be truly ready to experience absolute knowledge.

In his essay, "The Masters and The Disciplina," Richard refers to these four ancient disciplines or instruments of spiritual knowledge (top of page 13). The Way to Immortality is the same today as it was in ancient times, and it will always be the same in the future. With this one example we have shown you that this little book contains authentic, reliable and traditional guidance for your journey to Spiritual Mastership. May the timeless wisdom in the pages which follow bring you enlightenment and inspiration.

#### THE MASTERS AND THE DISCIPLINA

The power which caused the Pleroma to be formed in 1953 was derived directly under the inspiration of the Masters of the Empire of Light when it operated as a private body, and then it was brought before the public in 1956. It was the Masters who caused all the Lines of the Esoteric Tradition to be brought together for the re-emergence of The Disciplina Arcani in 1965 to continue the work of the Hierarchy on Earth.

FORMATION  
AND PURPOSE  
OF THE  
PLEROMA

The main purpose of the existence of the Pleroma is to prepare men and women for the time when they will be accepted as a pupil by their respective Masters. Such a privilege cannot be granted to anyone unless he has rid himself to a certain extent of the impurities of his animal nature. This purification is done through your adherence to The Order of the Pleroma; in this century this is the only direct public body available to the western student to become a pupil of one of the Hidden Masters, but this does not take into account those people who have striven in private to qualify themselves for this privilege.

Once you enter The Disciplina Arcani  
you become subject to the direct influence  
of your own Master, and it will depend  
upon the effort you have made in your  
daily life to implement the principles  
whether or not you will become a pupil of  
a Master. It will then rest entirely on  
the Master's decision whether you are fit  
enough to enter the Disciplina or not.  
This decision does not rest with us in  
any way. You, and you alone, are the person  
who determines this.

Long before any student begins to  
strive towards the inner realisation of his  
Divine Nature, his own Master in the higher  
regions has been carefully watching him  
against such a time as future unfoldment  
may merit his acceptance as a pupil. The  
Empire of Light may admit a man to its  
ranks only when he has shown that he has  
endeavoured to implement the Principles as  
taught by one of the Messengers of Light.  
The strictest conditions are imposed upon  
any Disciple, and only he who has elimina-  
ted any form of selfishness is entrusted  
with the powers and abilities which are  
awakened within him through contact with  
his Master.

DIVINE  
LAW

The rules of the Empire of Light are  
very stern, and to these rules all members  
of the Empire must conform. This Law  
covers all people, from a Disciple of a  
Master up through the hierarchical scale to  
the King of the World Himself. Ignorance of  
this Law is no excuse: the Principles of  
the Law have been restated in every century  
by the Messengers of Light, and it is left  
to the people whether they obey them or  
reject them. If a pupil accepts the Law and  
tries to implement it in his life he will  
be swept along by the steady pressure of  
the Logos towards Perfection as far as the  
human personality is concerned. But, if the  
pupil refuses to accept the teaching of the  
Messenger, then he will be sent back to  
incarnate time and time again until the  
Retributive Law compels him to take heed of  
the Law and obey it.

There is a time factor ruling this



procedure of acceptance. From the moment a student becomes the accepted pupil of his Master to the time he attains the Fifth Initiation, which will take him out of human evolution, it normally takes thirty-three lives, but this period can be increased or decreased according to the student's state of mind. If the student grasps the subtle implications of the Messenger and tries to make them a part of his life, then it is possible to reduce this period to one life, as was shown in the Legend of the Christ. This means that every Messenger seeks to speed up the unfoldment of his own pupils beyond the normal rate of evolution. Naturally, this speeding-up process will cause an upheaval in the life of the student, for by the steady pressure coming from the Messenger, the dross within his human nature is steadily transmuted into the purity of the Spirit.

The Path of Life is divided into a number of stages, and at each initiation or stage there is a definite widening and extension of consciousness taking place according to definite laws which are embodied in The Disciplina Arcani. It is the function of this Disciplina and its teacher to guide the aspirant into spiritual awakening which will sweep him towards the goal of Ultimate Perfection. With each stage of unfoldment in the life of the aspirant, new knowledge is revealed and definite powers over the superphysical forces of nature are granted to him.

As we have said, the strictest conditions are, therefore, imposed upon any candidate, and only those who have eliminated selfishness are entrusted with the sublime instruction of The Disciplina Arcani. It must be stressed very strongly that if any aspirant, once accepted as the pupil of a Master, begins to use any of the mental and spiritual powers so given for selfish ends, it will result in dire consequences for him. This fact lies at the very basis of The Disciplina Arcani, and it is the responsibility of the Messenger for

ABUSE OF  
POWER

each century to make sure that every candidate he presents to the Master for acceptance must have freed himself from selfishness, greed, pride, jealousy, anger and attachment to the transient things and people of the world.

Pupil's  
REQUIRES  
ATTRIBUTES

There are certain qualifications necessary for the student to develop at the different stages before he can take the next step forward. To become a pupil of a Master he must have developed the qualities of control of thought, which entails purity, truth and compassion for others; and, although perfection is not expected at this first stage, the aspirant must, nevertheless, have made the attempt to build these qualities into his nature. From this moment on, he must face the many tests and trials which will bedevil his ordinary life. It will depend upon his ability acquired in order to be able to cope with them. From this time onward, the aspirant will always be subject to the temptings of the lower nature; the satanic force within his subconscious mind.

For the second stage, the aspirant must attain some degree of development in the following qualifications:

(a) Discrimination between the real and the false;

(b) Indifference or non-attachment to worldly people and objects;

(c) Six qualities of the mind must be attained (control of mind, control of body and senses, tolerance for all people and things, endurance of all conditions, faith in one's own Divine Nature at all times, and equilibrium or balance in all things and acts), and

(d) The desire for Liberation, not for one's own sake, but for the sake of suffering humanity.

For the third stage, the aspirant must must have eradicated all sense of illusion of the personal self; doubt and uncertainty about the Messenger, in the Master and his work to overcome by knowledge and experience; and finally he must have outgrown all forms

PAGE  
13

of superstition including all kinds of infantile and nursery credulity regarding the supernatural and the irrational fear of the unknown and the mysterious. This also covers the mistaken reverence of teachers and leaders in politics, the church and social and national spheres.

In the fourth stage, the aspirant learns to work on all levels of being and to communicate from the mind, and also to use the superphysical forces on the earth level for the benefit of humanity and not for the personal self.

The fifth stage is when the aspirant realises his unity with the Spirit and attains Illumination and Interior Communion with the Divine Self, and the last shred of earthly desire is eradicated from his human nature. The evil of separateness is no longer in his mind or body; he feels himself at one with all that lives. For this stage, the aspirant must cast off the last five fetters which still bind him to the illusory self: the desire for life in form and the desire for life without form, all form of pride in his attainments and abilities; he now ceases to be perturbed for either the conditions in the world or the attacks from those who know no better; and finally the illusion of the self and the world in general. Once he has freed himself from all these fetters he need now be born no more in physical bodies, and his knowledge covers everything in our world. He now becomes a Master among Men.

At the sixth stage, the aspirant can either remain with humanity and take his own pupils and help them to reach his stage, or he may leave this evolution and help a less developed evolutionary scheme.

From now on, every thought, word and deed will be measured and assessed by the Master to see how his aspirant is progressing, and if he has passed the requirements demanded by Him, then he will receive an invitation to enter The Disciplina Arcani, and not before. It must be noted, however, that the moment when a pupil joined The Brotherhood of the Pleroma, he was noticed by his own Master who ever hopes that,

through the teachings given therein, the aspirant will make the required unfoldment which will enable Him to give him ever-increasing help when required.

The Law of the Empire clearly states that no Disciple for acceptance as a pupil by the Master is permitted to know the identity of his or her Master until he has reached the First Initiation, by which time the aspirant will have learned to keep his lips sealed. The Master will communicate with His pupil through the Divine Soul of the pupil and not at any time to the human soul direct. Here we come to one of the barriers which face the aspirant. If the Master has cause to communicate with the human soul through the Divine, the aspirant immediately thinks that it is the Master speaking. He does this because he has read somewhere that a Master does not speak to his pupils audibly.

A  
PITFALL

The constant refusal of the aspirant to always listen to the Voice of the Soul only when it is labelled 'The Master' has been the cause of holding many good men and women from their rightful spiritual position. They are chained to the illusion of an attachment to an external Master. This is also applicable to the Messenger. Because the Messenger comes amongst them and continues to live a normal life without any of the accretions which are supposed to surround him, they refuse to believe or even accept him as the Messenger. The outer appearance of a Messenger is that of the common people, but inwardly they are the Elect. They give no leader or teacher access to themselves. They also assert no claim to be leaders or teachers. They are busy with someone or something, according to his need, and they earn their daily bread through the labour of their hands in the service of their brothers. They refuse to allow any man to perform any deed which they, themselves, would refuse to do.

Those who are pupils of a Master will assert that the above is applicable to the Masters as well as the humblest of Messengers. We know that the True Self is not achieved by mere passive membership in any society or religion, but by an inner accomplishment through the spiritual and physical struggle with the illusions of the senses. This path leads from the world of appearance to the world of Being; from mere sensory, intellectual belief to that of sure, personal knowledge born of one's own experience. This is accomplished by following the road which leads ever inward to the Divine Self.

The student, aspirant, pupil and Messenger realise one vital fact, and that is that the majority of mankind hate to think for themselves. They will resent as an insult the invitation to step for a moment outside the limitations of the transient self and established patterns of thought and use their own critical faculties. But once having proved by demonstration the way to follow the new path, each one of these enlightened people has to face crucifixion and be rent into shreds by the 'dogs' of envy, malice and ignorance.

The student must realise that the old slavery to state and man has disappeared only to be replaced by slavery to things, ideas and self; that is to say, one's own vices and idiotic social customs and ways, and it is his work to destroy this form of slavery by every means at his disposal. If he refuses to perform this humane duty to his brothers, he will find that the Master will refuse to recognise him, and he will be forced to leave the Pleroma due to the promptings of his own unredeemed nature.

SLAVERY TO  
HABITS AND  
CUSTOMS

So, my readers, try to reach the required goal for The Order of the Pleroma. Do not run away with the idea that we are trying to frighten you. Far from it. We are simply obeying the Esoteric Tradition which all the Princes or Masters of Light must obey to the letter. It is obvious that if you let yourself down, you will let the Pleroma down and also the honour of your brothers.

## OUR DIVINE DESTINY

There is sufficient evidence to be found in the various mythologies and traditions of the ages to show that man once lived in a Golden Age; an age when the whole of mankind knew and lived in the knowledge that he was a God descended from the Supreme Father. He consciously possessed the powers and nature of God. His God-faculties were utilised to the fullest extent to produce a civilisation which gave man happiness and peace. He was full of the Wisdom of Nature and could rightly style himself the 'Elect of God.' Such a civilisation was located on the fabled island of Atlantis.

MAN'S  
"FALL"

Man 'fell' from that wonderful state of being a consciously divine being for two reasons: firstly, the mighty civilisation of Atlantis was formed after the pattern of the Invisible Empire of Light as the prototype of the future state to which man would eventually return, and the second reason being that with the slow downward urge of involution it was necessary that man should lose his sense of being a divine entity and enter into the dense form of material existence. As this proceeded, man became selfish and began to worship his own stature. As a consequence of this, the veil of matter diminished his powers until they could function no longer in the gross body, so sin and conflict were born, and, according to the law of change, the wonderful Garden of Eden sank beneath the waters in 9564 B.C.

In spite of the majority of men at that time falling into sin, there remained a few who followed the Good Law and who were saved, going to the west and east of Atlantis there to found the Sacred Mysteries in which are preserved the history and knowledge of man's Divine Nature. Only those who had shown themselves worthy to receive and be entrusted with this Gnosis were permitted to enter the Schools so that they could become the Agents in the work of guiding and helping humanity to return to their original nature. When the Schools were closed because of ignorance and selfishness, those who remained pure formed themselves into Brotherhoods in order to

perpetuate the Esoteric Tradition of the Gnosis. From them came the Templars, Rosicrucians, the Orders of Chivalry etc., known to the public in name only but ever working under the guidance of the Adepts of the Empire of Light, fulfilling the great programme of Race Regeneration and the Advancement of Man's Spiritual Destiny. It was they who perpetuated the principles of The Arcane Discipline to this day, that Discipline of which The Pleroma is but the Outer School.

THE  
ARCANE  
DISCIPLINE

The Arcane Discipline of the Atlanteans and the successive Secret Schools were devised to bestow a degree of self-sufficiency and surety of one's Divine Nature in order to attain happiness here in the body. The faculties of the Invisible Empire of Light and its Initiates and Pupils were always available to those who voluntarily associated themselves with the Agents of the Empire, meaning that those who were ready would find one of the Agents waiting to help them. It is because of human glamour that most men fail to recognise the Agent when he calls upon them to labour.

THE  
AGENTS

No attempt is made by the Empire or Its Agents to reserve the Knowledge of Life for themselves or their members for selfish motives. History has clearly shown beyond any possible cavil that all those who feel themselves worthy and having the sincere desire to serve humanity will always be given the opportunity of so serving. But he must have unfolded certain internal resources such as the awareness of his Divine Nature, which only the Discipline can assist him to bring forth in his life.

The work of the Agent is extremely difficult at the best of times, and without proper training, serene faith and patience, disaster is almost inevitable; more so for those who seek to serve with wrong motives. The future Agent must not only possess the internal knowledge of his Divine Nature and the understanding of the Plan of God for man, but he must also have the discrimination to know what can be taught and to discern those who can be taught; and also to assess the proper time at which such instruction can and will accomplish the greatest good for humanity.

It has been found that the undisciplined student - one who has not conquered his animal nature and pierced through the natural glamour of this world - is almost certain to develop disastrous over-enthusiasm which can and will destroy his perspective. It will also intensify his animal nature to such an extent that it will create internal and external obstacles to the realisation of his nature and purpose in life. This will also frustrate the reasonable ends for his action.

In this work for humanity, the Agent must possess the important element of willing co-ordination of effort with others. He must realise that he is a part of the whole; although to all intents and purposes an individual within the body, as the Soul he is the whole; hence the reason why he feels his unity with the whole. Once the individual becomes aware of the Great Plan for Man and begins to unite his efforts with others who are motivated by the same unselfish principles and motives, a greater amount is accomplished than is possible by the isolated enthusiast who is, in the main, prompted by his own undeveloped and undisciplined benevolence coupled with impractical instincts.

Again, history has shown that it is possible for the uninitiated mystic or occultist to come into contact with the Agent in some mysterious manner. The Agent will take over his training from that point, but, if perchance he does not receive the direct training required, he may come into conflict with the programme of the Empire for that time and that of the Agents whose work he desires to advance. It is obvious then that unless he is willing to become a party to the stage of the Plan, he will have no way of knowing in which direction the Empire is operating or any hope of implementing the Plan. This may be one of the reasons why so many good and well-meaning students fail in their efforts; they have not been linked to the thought source of the Empire.

Since 1900, the beginning of the Aquarian Age, many have felt that the Agents should seek out and inform the sincere individual to allow him to share in their part of the Plan, and, above all, to accept him into Their Presence, without first under-



going the Discipline or accepting the obligations which are demanded of an Agent of the Empire. In reality, it is the future helper who must seek out the Agent first and trust the Agent to know how the Plan is to be unfolded to him. It is not possible by the Law of Nature to grant or transfer this enlargement of the consciousness of the Agent to the helper. This can only be achieved by the actual participation in the rules and regulations of the Empire which the Agent serves.

It must also be remembered that the Sacred Law is never imposed upon the student but is released to him through his Divine Soul as soon as he refines and attunes his consciousness according to the principles of The Disciplina Arcani. There has always been One Door to the Empire: that through the process of Soul and human generation. So long as the pupil assures himself through human glamour that he is sufficient, then the Door will always remain shut to him. But once the student chooses through the conscious realisation of his own insufficiency to seek entrance through the Door of his own Soul and to voluntarily accept the principles of the Empire, then the Agent is powerless to protect him or advance his cause, as it then becomes an entirely personal work. He can be guided, but he must do the whole of the work himself. There must be no dependence upon any outside agency.

DOOR TO  
THE EMPIRE

Then, if the cause of the student is sincere and devoid of all tinge of selfishness, he will find the Agent who will accept him as a student and who will offer him a small part in the Plan. He will be watched to see if he is capable of carrying out his part. Then he will be given a larger share of the work, and this will continue enlarging when the student becomes smaller in his human consciousness and sense of importance. Throughout this period, the Agent will constantly watch the student's progress. He knows what to look for and how to assess the results, but so long as the pupil thinks he knows, then the Agent will withhold from him further opportunities of inner growth and service.

It must always be remembered that the Agent does not lay down the Law, nor does he decree the Law, for He Himself is simply a servant of the Law; so the pupil must come to this realisation and be prepared to accept the Law at the hands of the Agent until such time as he himself shall become the Law in his own person. The Agent will always say, 'I have come to do the will of Him who sent me.' In this way the Agent becomes the embodiment of the Law. Here we must be very careful. The Agent becomes the Law in His dual nature; therefore, His higher nature is the Law, while his lower nature is the vehicle of the Law. Because of the fact that He still requires a mortal body, there is always the chance that the lower man could deviate from the Law and fall into error.

DISCRIMINATION  
NEEDED

The pupil, on his part, once he accepts the Agent, must have discrimination in recognising the movements of the two natures; to discriminate when the Agent speaks and acts 'ex cathedra,' in other words, as a Divine Being, and when He acts and speaks as a mortal man. It is the Divine Man who fulfills the purpose of the Empire, whereas it is the mortal man who is fulfilling his own evolution. So the pupils of the Agent must ever be on their guard and develop their own discriminatory powers to their highest efficiency in order to know what to accept and what not to accept from the Agent.

The uninitiated Illuminee is always drawn towards the Door of the Empire through one way or another, but generally by becoming a co-worker with an Agent of the Empire first. Through the high-powered atmosphere of the Agent the pupil's vision enlarges and his inner understanding deepens. All of his human doubts about the dual nature of the Agent and his purpose are slowly dispelled by the experience of his own consciousness. At the same time, he begins to realise that the Agent is not an isolated entity in a vast scheme, but is simply a link in an eternal chain of many Agents. He realises that the Agent is a continuum of the One Law, and is yet another embodiment of the esoteric descent within the Hidden Church of the Illuminati. He also begins to realise that the Agent and himself

are a unity in the Eternal Plan which is operating in the world of men, and that the greatest good to the greatest number of human souls can only be achieved by the few through the gentle submission to the Principles of The Arcane Discipline of which the Empire is the living expression.

At the same time, the pupil begins to realise that behind the facade of the Agent stand many secret institutions which have laboured unselfishly for the good of mankind for thousands of years. He sees through the Agent an avenue whereby he may seek admission to these institutions. Their forms seem to loom up before him, faintly at first, then slowly but surely he senses that the Agent does not labour alone. Although unseen to him, he knows that there are Sanctuaries of Adepts which seem to stand invisibly behind and in the Agent. He becomes aware of these 'other' bodies through the veiled hints of the Agent, and this quickens his interest and desire to become one of Them. The Agent knows this and will prepare the way for the pupil to become one of the Hidden Brothers of Light. But before this becomes possible, the Agent will withdraw His Light from the pupil; this is done in accordance with The Discipline. By this withdrawal from the pupil, there seems to be a weakening of the pupil's resistance to the promptings of the subconscious mind. Doubts are allowed to creep into the mind concerning the Agent. At the same time, his Soul also begins a partial withdrawal. The 'Dark Night of the Soul' begins to have its effect. External conditions begin to go wrong, and the pupil senses that he is being discarded by the Agent. But so long as the pupil is aware that the Soul and the Agent have not really withdrawn from him, and that it is only his subconscious mind beginning to assert itself once it finds that the restraint of the Soul has been withdrawn, and if he fights this sense of frustration and retains his faith, he passes through this period and realises that it was he himself who caused the blankness to occur, and that the Agent and the Soul have never really withdrawn from him.

HIDDEN BROTHERS  
OF LIGHT

Having passed through this dark period, the pupil will find that there is a quickening of consciousness within him, and he will see through the Agent a glorious Tradition of Light. He then throws himself upon the Mercy of the Law without any mental reservations, and pledges himself and his Soul to the Light. Then comes the quickening of his faculties and he seems to grow in stature and feels the Powers of Light surging in and through him urging him on and on.

He no longer wants simply to know the Light, but wants to become the Light (Soul), and then he finds people seeking him out asking for his help and wisdom. His time and energies seem to be spent in the service of others; his whole being becomes a fount of love and blessing to those who come into contact with him. He is ever ready to help and give advice and encouragement. Always at the right time the Wisdom comes, so that increasingly the importance of the mortal self slips away from him, and more and more he lives as a Divine Being.

Then, instead of knowing the Truth through the sensory-intellectual perceptions, he begins to feel and live it. The past begins to be relived in him and he Knows. He asks for nothing, he seeks nothing. Because of this he finds that all things come to him at the right time. He begins to live in the Eternal Now and becomes filled with the happiness and peace which passeth all understanding of the ordinary man. He has once again been restored to his Divine Nature; his whole life is transformed, and, from being a mortal man alone, he becomes a God-Man walking the Earth.

Then, and only then, will the Agent present him to the Empire of Light and will plead for him that They accept him as one of Their number. If he is accepted, then he will remember and know that he is safe for all time. He will find one of the Secret Brothers at his side who will admit him to Their

Sanctuary. He will be able to pass through the tests and trials by virtue of his Inner Strength and Powers of his Soul. This, my Brothers, is the glorious future which lies before you. As you lived in the days of Atlantis as a god, so shall you live again as a God on Earth.

## MASTERS AND PUPILS

Since the death of H. P. Blavatsky in 1891, the conception and teachings of those Exalted Souls known as The Masters have been obscured by false mystique and attitude. Whenever one speaks of these Exalted Men, it creates a hush coupled with a false reverence by those who have read about Them and yet have not met Them in the flesh. The purpose of this essay is to try and clear away the erroneous teaching about Them and to present Them and Their pupils in a sane and healthy light.

A Master is a human being who has fulfilled his human evolution but who voluntarily comes back to earth to help humanity reach his stage of evolution. The Masters take as pupils those who have reached a certain standard of inward growth, or who show a special capacity and desire to serve their brothers. Then you have those who are known as Adepts. They are also human beings who have completed their human evolution, but who do not accept pupils, their principle work being to assist in the evolution of Nature.

A pupil of a Master is one who receives tuition from his Master during physical life, which teaching may be imparted either while he is in the physical body or out of it during the sleep state. Normally a pupil may not know his Master on the physical level, but in certain circumstances such knowledge may be vouchsafed to him or her should he be engaged upon a special mission. He accepts an obligation, however, never to reveal or hint to the uninitiated that he is a pupil

except by the direct permission of his Master.

A pupil may graduate to become an Initiate; that is, one who has been admitted to the ranks of the Empire of Light. He accomplishes this by passing various tests imposed upon him. It must be realised that there are Initiates of many grades of progress. Once he has passed the tests and been accepted, the Initiate then steps out of the ordinary line of human evolution to tread the Path of The Disciplina Arcani, and consequently has to tread a more difficult path to human perfection. The Initiates are sometimes known as Adepts.

Therefore, each pupil must go through a series of Initiations on the inner levels, each one giving him an extension of conscious awareness and granting him certain powers. This progress takes place in accordance with definite laws which were laid down many millions of years ago. It is the function of The Disciplina Arcani to guide the aspirant through the various Initiations towards the goal of ultimate human perfection - A Master Among Men. Each stage on the journey is marked by an Initiation, which not only reveals new knowledge but also confers definite powers over super-physical forces of Nature. The strictest conditions are imposed upon the aspirant, and only those who have eliminated personal selfishness and who have become truly honourable men and women, can be trusted with the sublime instruction from a Master.

## INITIATION

Initiation implies, of course, an Initiator; one who has already trodden the Path and who is empowered to grant the training and instruction to enable one to reach the stage when Initiation is possible. Therefore, one cannot initiate oneself, as some societies claim. There are five stages or Initiations through which the pupil must pass, the last one enabling him to become a Master or Adept, thus reaching the highest point possible in moral and spiritual development.

To reach Initiation, the aspirant must become a technician of life. This infers practical application of the Gnosis

and not the theoretical acceptance of a set of doctrines. It means that one can only attain Initiation by action, for while a man can become a probationary pupil of a Master by theory, if he wishes to proceed further he must change his way of life to one of action. The Gnosis or The Arcane Discipline is the deeper Wisdom underlying all religions and philosophies. Such Wisdom is not usually expressed in writing but is passed on from generation to generation verbally or by direct instruction by the Master during the sleep-state.

It was entirely due to the German School of Thought that the Gnosis was once again brought before the thinking public, but it was H. P. Blavatsky who took this one stage further and called it 'Theosophia' - Knowledge of the Science of the Soul, but those who came after her mis-translated this term to mean 'God's Wisdom' which altered the whole course of The Theosophical Society. Instead of its studying the Powers of the Soul and their practical application, the members became admirers of the Wisdom only. The term 'Gnosis' refers to the knowledge of the 'Things That Are,' or the Science of the Soul.

THEOSOPHY

The Science of the Soul and its methods reside in the heart and minds of a few of the wisest men in every generation. One of the reasons for the Church declaring that the Gnosis is a heresy lies in the fact that those who have become overshadowed by the Holy Spirit through the Soul are not subject to authority or man-made rules and dogmas. They have always claimed that any attempt to organise the Wisdom leads to dogmatism and selfishness, hence the reasons for the rejection of the authority of the Church by the Gnostics. Each Gnostic becomes an Illumined Adept; one who has allowed the Immortal Soul to become unified with the human soul. These Adepts may be Initiates or otherwise, but all through their lives they remain as human beings, still subject to their respective karma. It is the Presence of the Soul within their tabernacle which makes them Adepts or Technicians of Life.

THE  
ANIMAL  
NATURE

THE  
SUBCONSCIOUS  
MIND

Those of us who have either met our Master in the flesh or who are consciously aware of His presence all through our life can honestly discount the teachings which have been put forward by those who have made the claim that they are 'pupils of a Master.' In most cases, they are the apt pupils of the master of their animal nature - the subconscious mind. The Master is a human being plus the full awareness of his integration of his Soul in the mortal body. He possesses a conditioned control over the forces of nature and bends them to his controlled will, whereas we, as groping humans, are still, in various ways, subject to the forces of nature.

For instance, how many of you have met a Master in the flesh and have failed to recognise him? Or for that matter, when you have met an Adept in the flesh did you fail to recognise him? This non-recognition is entirely due to the false teachings which have been allowed to be passed off as facts. Should a Master deign to reveal Himself as a man, you will meet an ordinary man. There will be nothing spectacular about him except that his eyes will manifest a depth of Wisdom and Power. Even if a Master appeared in your room, would you recognise him?

To the outsider, a pupil of a Master appears just like any other human being, living and going about his Father's business with an inner joy and happiness. His life has changed from one of doubt and uncertainty to one of hope and joy. Life, for him, has ceased to be an illusion, but rather one of surety. No longer does he struggle alone, but feels the strength and faint awareness of his own Soul and Master gently guiding him into new channels of service and success. Some pupils have accepted the process of being chastened by the Father. They resent not, fear not, seek not, but live for every moment of the day, ever ready to give a helping hand to those in need or a word of advice when required. Life for them becomes one of purpose. But ask them "Are you a pupil of a Master?" They will just smile at you and say, "Don't be funny; I'm not ready for that yet!"

pupils  
OF A  
MASTER



There is another factor which begins to show in their lives and actions towards others: Their word of honour can be accepted, and one will know that they will fulfil it to the letter. They are honest in their dealings with their brothers; they are moral in their lives and have built up a code of strict ethics until they radiate the Power of the Spirit. They have no need to assume false facades to impress others; their very presence alone commands the attention of others, which inspires trust and confidence in those who need this help. Their words are few indeed. They think very carefully before they speak, but when they do speak their words contain direct and commanding help to others. They do not run around telling others what they know. They choose to appear as beginners in the Wisdom. They know that they know nothing, and that what they think they know is only second-hand knowledge at best.

Pupils  
OF A  
MASTER  
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They know that to know the Wisdom of the Divine Self, the first requirement is to be silent upon what they know, for they know that their knowledge would be scorned by the profane. They listen to the Tutor with respect, and if he has cause to blast them they remain silent and think, "Is he hitting at me? If so, where have I fallen short?" Then they know that this particular fault will be revealed in time. They would not dream of resenting the methods of the Tutor, but will respectfully weigh his words, and if the shaft hits home, then they are grateful. Resentment against the Tutor reveals pride and arrogance in the resenter. Yet, they are all living the life of a pupil and do not know it.

This ignorance of the fact that you may be a pupil of a Master is your own protection from the machinations of the lower self. If you were to know that you are a pupil of a Master, there is a grave possibility that you might become puffed up with pride and arrogance. Then you would have to waste time in eradicating these evil qualities. Hence one of the reasons why each pupil has to accept the obligation that he will never reveal the fact that he is a pupil, except under the direct instructions of his Master. Anyway, what good

would it do you if you did know? Would it help you to live a more spiritual life? There is no evidence to prove this, but there is ample evidence to prove that such knowledge can become a real danger to you and could hinder you in fulfilling your chosen task.

The Laws which govern the life of the Spirit are absolutely just and were designed to help us along the Path of Evolution. It is only when we try to exert our own finite self that we come into conflict with the Law of God. The Law will change for no man; it is we who must change. If we flow with the Stream of the Law it will carry us on to Perfection, but if we try to pit our wits against it, then we must expect pain and suffering of our own making. Progress is only possible whilst we are in the mortal body of flesh. When we finally die to the world, all progress stops until we return again to the scene of our former labours. The more we obey the Law, the shorter will our lives become. Thus, by aspiring to become a pupil, you aspire to become a True Man in the flesh, and, as this process unfolds, so you become an Initiate and then finally a Master-Adept.

Therefore, it is the destiny of the Pleroma and The Disciplina Arcani to help you forward on your Path of Life. You have two choices before you. Either you obey the Ageless Discipline and attain Master-ship, or you obey the finite and selfish self and find yourself returning to incarnation life after life. The choice is yours and yours alone. It is so easy to place the blame for your failure on the Pleroma, but it is a very difficult thing to admit that you are wrong and The Disciplina right.